

# Christian Advocate

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JUNE 22, 1961



## WORLD PARISH

- These Times ..... 2  
Oslo's New Life in the Spirit  
*T. Otto Nall* 10  
News and Trends ..... 21

## PASTOR'S STUDY

- Our Arminian Tradition and Trust  
*Harvey H. Potthoff* 7  
Books of Interest to Pastors .... 17

## METHODISM

- Was Lewes Before Philadelphia?  
*John N. Link* 9  
Total Abstinence: Essential for  
Board Members?  
*Chester V. Chambers* 13  
Church Law: A Part of Social  
Strategy ..... *Douglas Jackson*

## ARCHITECTURE & BUILDING

- Watch Those Acres... *Clifford Ham* 15

## SPECIAL REPORT

- Russia and the Church ..... 20

## DEPARTMENTS

- Comment ..... 3  
Open Forum ..... 4  
Improving Your Church ..... 23

## HARVEY H. POTTHOFF

Methodists and Arminius

(See page 7)



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# These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

"Double-minded religion"—a failure to practice what is preached—is a 20th-century sickness, according to a report made to the General Assembly of the United Presbyterian Church in the U.S.A. The report said that the so-called "return to religion" in American life has produced "no corresponding moral fruitage." Assembly delegates unanimously recommended that the Presbyterian report be studied by the church's agencies.

The Methodist Laymen's Club of the Nashville District has adopted a resolution commending the House Committee on Un-American Activities for "bringing to the American people relevant information as to the tactics, methods, and intentions of the Communists." The resolution also supports the showing of the film, *Operation Abolition*, which has to do with rioting activities at a hearing in San Francisco. (See *Comment* for April 27.) The club is composed of laymen and some ministers from approximately 60 Methodist churches. Meanwhile, it was reported that the Committee has released a shorter version of *Operation Abolition*, in order that it might more easily fit into programs where it is presented and discussed.

Retiring Archbishop of Canterbury Geoffrey Francis Fisher has hailed the efforts of the Church of England to promote "a true unity of spirit" among all religious faiths. Dr. Fisher, who left his post at the age of 74 on May 31, paid a courtesy visit last December to Pope John XXIII as part of his own personal witness to the importance of Church unity. His successor, Dr. Arthur Michael Ramsey, former Archbishop of York, is also noted for his ecumenical concerns. Such calls for unity as Dr. Fisher made in his final sermon as archbishop are especially appropriate in these last months before New Delhi.

Overseas missionaries will be affected by a new adjustment in rates for air parcel post. Postmaster General J. Edward Day, pressing his campaign for higher

postal revenues, announced an increase in rates for packages being shipped abroad. The increase, which takes effect July 1, will particularly affect shipments of medicines and drugs which go by air to many missionaries serving in foreign countries. Actual effect of the rate will depend on the country of destination and the size of the package. In some instances larger packages will cost less than at present.

Supervised dancing is still banned on the campus of Wake Forest College, a Southern Baptist institution. The request was made by the Student Legislature, but was denied by the school's trustees in "light of the 1957 action of the State Convention." At that time, trustees of the Winston Salem, N.C., school had approved on-campus dancing, but the State Convention overruled their action. While Convention actions are not binding on the school's trustees, they are "morally obligated" to carry out their functions within the principles and policies of the Convention. (For a discussion of *What Makes an Institution Church-Related?*, see May 25, p. 9.)

Roman Catholic Archbishop William M. Duke, of Vancouver, criticized what he termed the "low moral tone" of three Academy Award-winning movies recently. The three—*The Apartment*, *Butterfield 8*, and *Elmer Gantry*—were condemned for setting aside "virginity, marital chastity, and the teaching of Christ." (See *Comment*, June 22 *Advocate* for further observations on current films.)

Communism and capitalism both came in for the same criticism recently from the newly elected moderator of the Presbyterian Church in New South Wales. The charge: reducing man to a "thing." The materialism of capitalism has made man "a mere unit in the labor market" while the materialism of Communism has made him "a mere number in the party," according to the Rt. Rev. Hugh Cunningham. In both, he said, "man has no real value in himself," and "Communism has repudiated Christianity while capitalism is simply indifferent to it." Such criticism gives capitalism a strange bed-fellow, but it should at least cause believers in free enterprise to examine carefully the trend in depersonalization which is so current in our culture today.

## the cover

Harvey H. Potthoff, professor of Christian Theology at the Iliff School of Theology, Denver, Colo., provides Methodists with a new appreciation of Jacobus Arminius, Dutch Theologian, whose thought influenced John Wesley. See article on page 7—*Advocate photo.*

# COMMENT

## We Stand on the Incarnation

THE ABSTRACT notion of freedom has been sharply concretized in recent events. We Americans, uneasy over our role in the abortive Cuban invasion, are busily collecting money to buy tractors in trade for the freedom of 1,200 captured Cuban rebels.

This, and the recent violence surrounding Freedom Riders in the South, forces the minister to ask himself some searching questions. He must determine his position as a pastor and a prophet in socially-charged matters. But he must make such a determination from a Christian perspective. He must be cautious not to be drawn into international politics, for here is an area where he is a rank novice. And on matters of racial tension, he should remember that he can never fully comprehend the situation in areas other than his own.

What Midwestern pastor fully knows the dynamics of the Montgomery situation? What California pastor fully knows the Deerfield, Ill., integration problem? And indeed, does any local pastor have full awareness of his own people's feelings and the emotions that well up in him when conflict explodes on his own doorstep?

But take a stand he must, for his task as a Christian minister is to communicate the Word of God to the national and local culture in which he lives.

How is such a stand to be made? On sociological necessity, insisting that change is inevitable? On political expediency, insisting that Munich taught us we can't negotiate the dictators? No, these areas belong to the specialists, and we are not sociological or political specialists. We may be informed by the insights of the best secular minds, but this should not be the final platform on which we proclaim God's Word.

As Christian ministers, we preach the message of the Incarnation, wherein God notified us that the whole of man is sacred and under his loving care and concern. This means that the loss of any aspect of a man's freedom is against our essential understanding of God's purpose for his creation.

So we support freedom and insist that it be preserved for the whole man, including his right to be released from prison—if he went there fighting for freedom—or his right to sit, ride, or stand wherever other persons are sitting, riding, or standing.

This way, political and sociological implications will inform, but never dictate our decisions. Our course of action will be based on the one unique and distinctive note in our calling: We serve One who in his Incarnation revealed God's concern for the whole of man.

## Not Against But For

SOMETHING is amiss when everytime one mentions communism or a Communist there must be a full explanation of one's own position as being unqualifiedly against communism and Communists. For many, yesterday's stand, however strong, will not suffice for today. Daily, almost hourly for some, there must be renewal of allegiance to the American way of life, whatever that may be. It is almost as if those demanding this daily denial were not sure them-

selves of their own notions about the object of their allegiance.

For many of us devotion to God and country consists mainly in being against something—in this instance, communism. If the struggle against communism is to succeed, being against communism is simply not enough. The victory will never be won by attempting to stamp out the communist menace, even if the stamping is complete. Societies which thrive on the "anti" diet contribute nothing creative to the solution of the struggle. At most they indicate that society is not taking seriously its responsibilities in a given field, and thus reaction sets in.

Again, thoughtful Christian leaders are beginning to see that never again can it be "business as usual." Ways of thinking and acting, praying and worshiping which are of yesterday's world will not be equal to the challenges of today. Part of the Church's present difficulty, we fear, is the use of out-moded means to communicate the Word in a world which overemphasizes materialism, hedonism, and secularism.

Another difficulty is the practice by some of equating Christianity and the American way of life, or paralleling the Kingdom and the American dream. This kind of mixed up religious patriotism, however well intentioned, is neither better patriotism nor good religion.

Before Christians and the Church can fulfill their heavenly mission, a new sense of relevancy of the Gospel to this new age must be discovered. Many who are being caught up in the frenzy of the John Birch Society movement will discover some day they are endeavoring to put "new wine in old bottles" and inevitably the results will be frustrating. The Christian movement today awaits the daring, the imaginative, the creative, even the visionary who can and will adapt his Kingdom dreams to the hard realities of these momentous days, and in the adapting come up with new methods, thought patterns, new trials, which will capture the wills and ways of people desperately seeking for a way out of today's maze and haze. All this within the context of the ageless Gospel of Christ.

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# OPEN Forum

## LETTERS TO THE EDITORS

### Christ Is Lord!

EDITORS: No more penetrating analysis of our contemporary dilemma in Methodism has been forthcoming than Thomas C. Oden's *Methodist Theology: Its Need and Promise* [Apr. 13, p. 7]. The author has issued a clarion call for inhabitants of pulpit and pew to evaluate the current nonchalance of our culture-Christianity.

One must curiously ask, "When and where will the genuine break-through appear in all areas of our departmentalized church life?" Or, "How can we most effectively repair the fences that have been uprooted during these too long decades of non-Methodistic theology?" Or, yet again, "Who will convincingly speak to the masses of spiritually ambivalent Methodists so that they will cast off the 'filthy rags' of works-righteousness, and be adorned in the robe of Christ's righteousness?"

At any rate, it is refreshing to hear this prophetic voice "crying in the wilderness," a cry that may well help in the straightening of crooked paths. How else can we confidently declare, "Jesus Christ is Lord?"

LLOYD E. WILLERT

Leo Methodist Church  
Leo, Ind.

EDITORS: I am distressed at *Methodist Theology: Its Need and Promise* for it is typical of many that are being printed at this time that seem to attack Christians and the Church needlessly. I believe Dr. Oden's comments are directed against a shallow liberalism that few have or would espouse in the way he presents it at least.

He is generalizing and mixing little truths, half truths, and basic truth with what appears to be little discrimination in his fourth paragraph, as he lists deprecatingly, "popular" theological concepts: "Man is essentially good. . . . Jesus is a teacher of high morality; the church is an organization of people who are especially interested in getting history to move a little faster toward the brotherhood of man. . . ."

He goes on to take issue with the Church under three heads, the first being faith. He states the justification doctrine and seems to scoff at works-righteousness as a means of salvation which he identifies with popular theology. If I re-

member correctly the reaction of liberalism was at this point, that it was far too easy to cry "faith," and then sit on one's hands piously, doing nothing, and really believing little.

What disturbs me is that much modern theological discussion differs from the liberalism that was studied two or more decades ago in the way of emphasis and not always in hard and fast rule. To me it ill befits one to criticize current theology as shallow merely because it insists on a moral, ethical basis for religious faith. Perhaps Dr. Oden doesn't mean to do this, but I gather so; certainly others who have written in his vein have.

Today many are struck with the failure of man, the blackness of society, the sin of confusion and separation from God, and the general hopelessness of life. We have good reason to be so preoccupied. But the question we need to raise is: Is this the result of a man-creature, who has in him the seeds of his own destruction, leaving him at the mercy of a sovereign God, or is it the result of children of God who have made wrong choices and have thus alienated themselves from God, who never turns away, foolish though they be?

I am also puzzled when I hear someone insist that man is not essentially good, then go on talking about the Gospel of divine love in and among men. It seems to me that it was Jesus' belief in the essential goodness of some very rough and crude men that let him choose them as his disciples, and then depend heavily on their response. In this day of tortured self-analysis, I would hope that someone would say a good word for the infinite possibilities within mankind which yet may be found to be created in God's image! I see less of God in pessimism than in optimism and I see no need to apologize for it.

A word about the Church: If Dr. Oden criticizes the Church, he criticizes himself for he is the Church, in part. We can move in our system just as fast as our own leadership lets us move by the insight it has gathered. Maybe that isn't always all it should be, but it is the Church. I have not observed on the part of a bishop or district superintendent a lack of criticism of the Church for its shortcomings. The Quadrennial emphasis booklet, *Jesus Christ Is Lord*, opens with a letter from the bishops who wrote it

saying, "Do we really love the Church—enough to see her under the judgment of God. . . ?" In fact, I have heard both be exceedingly harsh in judgment about the Church when it needed it. I do not notice any requests for money, for instance, without sincere need behind it. Emphasis? Yes! How could you mildly and haltingly ask for a few pennies for starving and beaten men, women, and children?

In brief, I simply disagree that we are as lost and hopeless as some would have us think. I still believe in the possibilities of man as he chooses to walk with Christ. I believe man is/can be morally responsible.

Jesus Christ is Lord. I don't think this implies he is Lord of an army of weak, irrational, morally neutral followers. Let's stop kicking the Church in the teeth, and get on with the building the Kingdom! And let's do it with faith in the fact that Christ has shown us the way, and the truth, and the life, and that we can be morally responsible enough to make a decision to go forward as we listen to his voice and receive his grace as we reach toward him.

R. A. W. BRUEHL

First Methodist Church  
Western Springs, Ill.

EDITORS: Congratulations to you for publishing the perceptive article by Thomas C. Oden.

His diagnosis and summary of our present situation in contrast with our rich theological heritage was well put. His prescription would do much to help us recover that heritage.

It is most heartening to know that Methodism is represented in a non-Methodist school by such a voice, and to know that our CHRISTIAN ADVOCATE is not just another self-congratulatory house organ.

DARRELL D. ENGLISH

Elmhurst Methodist Church  
Elmhurst, Ill.

EDITORS: *Methodist Theology: Its Need and Promise* is a tremendous message. Every Methodist should be given an opportunity to read or hear it. I am thinking seriously of reading it to my congregation.

It is very challenging, but also a frightening indictment of not only The Methodist Church, but of all Protestantism!

JOSEPH W. ADAMS

Methodist Church  
Frankton, Ind.

EDITORS: Bravo! Hurrah! I read the recent issue and discovered a great jewel: *Methodist Theology: Its Need and Promise*. It was great in every way. Mr. Oden is right when he discusses Methodist attempts to win righteousness through unbiblical legalism.

Furthermore his statement that "Meth-



odism is plagued with organizational idolatry" has needed to be said for a long time.

All in all, I sincerely believe that this article ought to be clipped by every Methodist minister, framed and put in the narthex of his church so that every layman can pass by and read, hoping of course, that it will cause some needed conversations so that the church might be the Church.

ROYAL J. SYNWOLT

First Methodist Church  
Portage, Mich.

## Horror, Not Art!

EDITORS: How can you in the name of Jesus Christ our Lord and Saviour print on your March 30 cover such a horrible, outlandish picture of our Lord?

If I went into my pulpit with such a picture in my mind and presented it in all its sadistic horror to my people they, I am very sure, would not want to worship such a creature. Who would want to worship at the feet of such a monstrosity?

Art? Horror!

In the event you ever publish such a specimen in your CHRISTIAN ADVOCATE again do not send it to me. I do not want any such publication in my home. I have enjoyed reading the ADVOCATE but this passes the point of reasonableness.

I love my Lord Jesus and I hope and pray the picture you had on your cover does not stay in my mind and get into my speech this Easter. God made man in his image and if this is the image of the Son of God someone has a perverted sense of propriety.

GEORGE W. STUMP

Ridgeway Methodist Church  
Ridgeway, Mo.

## You've Done Service

EDITORS: Thank you for your "Special Report" [Mar. 16, p. 20] dealing with the implications of the Eichmann trial.

A major concern of American Jews in the trial is the claim of Israel to be the "sole sovereignty of world Jewry." Throughout the trial we hear this from Israeli Chief Prosecutor Gideon Hausner, together with such oft-voiced phrases as: the "Jewish" state; the "Jewish" nation. These phrases serve the Israeli-Zionist cause of linking all Jews to the State of Israel, thus exposing them to the jeopardies of a dual nationality status, with all its implications.

By presenting the views of the American Council for Judaism, and others, regarding some of the moral and ethical imperatives in the case, you have done a service in providing some perspective on the trial for your readers.

BILL GOTTLIEB

The American Council for Judaism  
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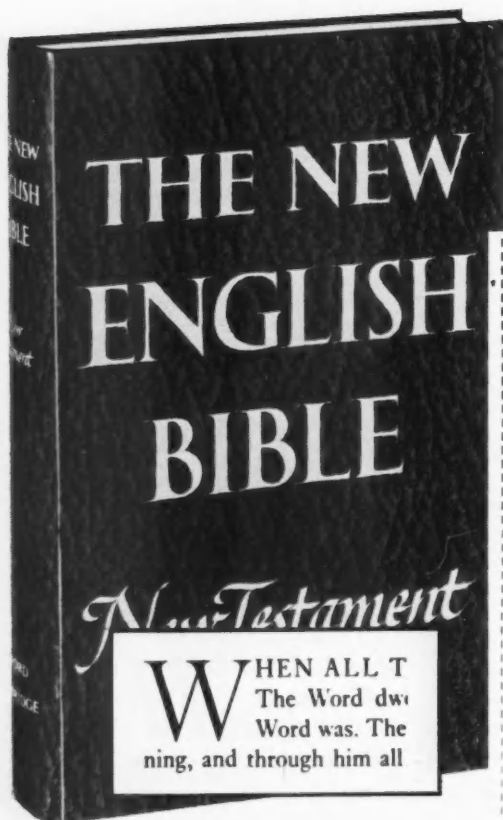
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# OUR *Arminian* TRADITION and TRUST

By HARVEY H. POTTHOFF

*A Dutch theologian who influenced early Methodism left us a position that we must maintain and enlarge.*

METHODISM has been referred to as "Arminianism on fire." Competent interpreters refer to The Methodist Church as being "in the Arminian tradition." What does this mean? Of what significance is it for our self-understanding and for our church life today?

Last year the 400th anniversary of the birth of Jacobus Arminius on October 10, 1560 was widely noted. This occasion inspired considerable discussion of the thought of the Dutch theologian.

Arminius, we recall, affirmed that the God who predestines is to be known as just and as our Father in Christ. The more Arminius reflected on the matter, the more deeply convinced he became that the doctrine of absolute predestination could not be reconciled with God, so understood. Early Arminians affirmed that Christ died for all men; those are elect who through grace accept Christ; grace is not irresistible; sufficient grace is granted true believers to persevere in righteousness, but the perseverance of believers is not inevitable. The Synod of Dort (1618 and 1619) strongly condemned Arminianism and reaffirmed the Heidelberg and Belgic confessions. Heresy hunting became the order of the day.

Our concern here is not so much with Arminius himself as with the Arminian emphasis as it has come to expression in Methodism. If the Methodist tradition is to be understood in Arminian terms, is there a related trust to be implemented in our contemporary church life? What is the meaning of Arminianism for Methodism today?

The term Arminianism has come to mean many things to many persons. Within Methodism there has not been unanimity of interpretation. However, in an initial sense it may be interpreted to mean that man's response to God's life-giving grace is a vital factor in the determination of his destiny.

John Wesley denounced the position

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that God irrevocably elects some persons for salvation and others for damnation. "This doctrine . . . represents the most holy God as worse than the devil, as both more false, more cruel, and more unjust . . . O God, how long shall this doctrine stand!"

At the same time, Wesley was insistent that salvation is by God's grace rather than through man's works. There is room for debate as to whether Wesley believed that by virtue of prevenient grace man can in a positive way *will* God, or whether man's initial role in salvation is more passive—in the awareness of his own sin and helplessness, *ceasing to resist God's grace*.

In either case, it is clear that Wesley insisted that salvation is by grace and grace alone—but man's response (under prevenient grace) is a factor in the outcome. Man as recipient of prevenient grace does make a difference in the salvational processes—and all men are recipients of prevenient grace.

Thus, Wesley separated himself from the Calvinistic version of predestination. Salvation is a possibility for all. In his, *What Is Arminianism?* Wesley put it this way: "Is predestination absolute or conditional? The Arminians believe it is conditional; the Calvinists that it is absolute."

The history of Methodism since Wesley has persistently exhibited the Arminian claim that man's role is an important factor in his coming or not coming to newness of life. There have been variations in the expression of this conviction. In some instances there has been considerable deviation from Wesley's doctrine—in the direction of stressing the free will of men and attributing saving significance to human works. The doctrine of absolute predestination has had little place in Methodist thinking.

The Arminian perspective has been evident in the way Methodism has functioned. In the conviction that the good news of Jesus Christ is for all men, Methodism has sought to minister to all men. In the conviction that man's response to God and God's work is a

relevant factor in salvation, Methodism has concerned itself with the nurture of appropriate actions, attitudes, and responses—to the end that men might find new life in Christ. In the conviction that believers can fall from grace, Methodism has sought to uphold and strengthen Christians in their faith within the fellowship of the church.

We might note how the Arminian perspective has been manifest in three phases of the church's life: 1) in the work of its systematic theologians, 2) in its preaching, 3) in its educational program.

A study of the theologies which have been produced in Methodism prior to the last two or three decades, all reflect Arminian modes of thought in some measure. With the emergence of philosophical theology and the early liberalism in Methodism—especially that sympathetic to personalism—there has been a growing stress on free will and on the creative strengths of the self in relation to God.

Contemporary Methodist theologians are not all of one mind or emphasis. There are those who perpetuate the personalistic tradition. Others reflect more of neo-Reformation thought. Existentialism, with its stress on radical freedom, is having its influence. Others would press for a more thoroughgoing use of empirical methodologies. Those who think that John Wesley's theology is normative for Methodism for all time may bemoan the "Methodist apostasy" in moving from free grace to free will. Others are convinced that questions of the God-man relationship must be asked in new ways in a new setting—it would be tragic to confine modern Methodism to 18th-century categories and modes of thought. It could be that we are in for a new version of the Calvinistic-Arminian discussion.

Methodism, however, is not to be understood simply in terms of what its theologians have to say. In many respects Methodism is best known by what it does and Methodism, by and large, has preached a Gospel with considerable place



for human initiative and responsibility.

The liberal theology of such leaders as Bishop Francis J. McConnell linked personal decision and responsibility in the individual's inner life with a deep concern with social problems. Liberalism encouraged the view that man can co-operate with God in the building of a more just and humane society—and this has something to do with salvation.

With the advent of the neo-orthodox movement following World War I, Protestantism has witnessed a widespread return to Reformation modes of thought. It is interesting that many who are sympathetic with Lutheran and Reformed theology are relatively silent on the theological determinism which is implicit in much Reformation thought. That the Council of Bishops had serious mental reservations about certain aspects of the neo-orthodox movement was made clear in the statement issued April 10, 1958. It appears that not a few Methodists would welcome a movement back to something closer to Wesley's position than that which has characterized the liberalism of the first third of this century.

In the meantime studies indicate that many Methodists have a high regard for human powers and assume the importance of human initiative in the God-man relationship.

While these views may seem to be considerably removed from those of either Arminius or Wesley in their estimate of man, they do reflect a growing emphasis on man's capabilities and initiative which has characterized much Methodist preaching. It is interesting to recall that the 1952 Episcopal Address to the General Conference affirmed that "Salvation comes not by our own striving or any achievement of merit." At the same time the address said of man, "Endowed with freedom of choice, he may descend to the lowest hell or rise to the highest heaven."

**I**N THE educational program of the church an Arminian emphasis has been generally assumed. It has been presupposed that man's initiative as well as God's is involved in the coming to new life in Christ—and that through educational processes, conditions can be created which will nurture growth and participation in the processes of salvation. In 1960 The Curriculum Committee of the General Board of Education published *Foundations of Christian Teaching in Methodist Churches*, and affirmed "Man is, by creation, a free and responsible agent."

Presumably the church-school literature in the years just ahead will reflect this point of view.

Thus we see that in important phases of the church's life there has been a persistent strand of thought affirming that both human and divine initiative are involved in the coming of the new life and hope in God through Christ.

If Methodism has an Arminian tradition, it also has a trust in the clarifying, deepening, and extending of that tradition. There is a middle ground between the position that man is a puppet in the hands of an all-determining God, and the view that man can work out his own salvation by thinking positive thoughts or trying harder. In seeking a more realistic view it will not do simply to return to ancient phrases assuming we have thereby come to grips with the problem. Where we are dealing with questions of fact we need to take into account all relevant evidence and to seek precision in our meanings.

If salvation is more than something declared by an external God, if salvation is the religious name for fundamental changes in the inner life of man and in his relationships, if salvation has something to do with man's attitudes, actions, aspirations, adjustments, relationships, ultimate concerns, and commitments Godward, then we must probe deeply into those processes by which lives are changed. If it be true that man is justified in faith and perfected in love, we need to apply dedicated intelligence in learning more about the dynamics of faith and love.

No longer can we justifiably think of God and man as isolated and discontinuous realities. We are not dealing with two independent forces that somehow collide and contend against each other. The matrix of events in which man becomes something other than he is—and in which the transforming power of God is experienced, is a matrix to be understood in dynamic, inter-related, and emergent terms.

Contemporary field theories of personality invite us to think of organism and environment as an interacting field. Extending this type of thinking to the God-man relationship, the old "either-or" dichotomy (God or man, grace or works), seems an inadequate way of analyzing the problem. It is in God that man lives, moves, and has his being—and within this divine life man exercises a margin for initiative and is called to share responsibly in his own creative renewal. God is truly the divine source of man's life and freedom—God is the ultimate initiator—but with the emergence of the dimension of freedom on the human level man can and does exercise creative initiative. Here a new chapter in the God-man relationship is achieved. God's sovereignty is not compromised by this new dimension of reality which has come out of his creative life.

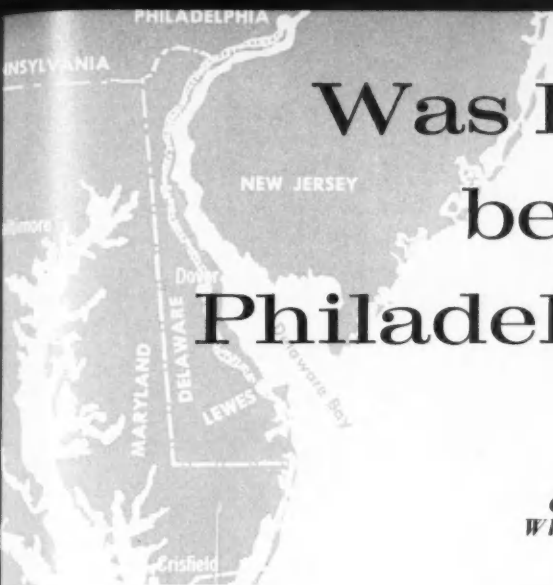
Since the 18th century the idea of causality has undergone radical revision. We used to think of causality in terms of a kind of push-from-behind theory, a single external factor giving a push and producing effects. The relations were strictly external relations. Change was

interpreted in terms of action and reaction. Now we are giving up the old mono-causal, linear conception in favor of a field conception in which everything is both cause and effect. Reality is forever shaping itself out of the interplay of forces. We think of causality in contextualistic terms. If personality change is understood in such terms, and if God is vitally implicated in the growth and transformation of persons, we do well to revise those views which imply that God acts as a discontinuous, external agent imposing his salvation upon us.

**M**UCH of the theology of the recent past has been concerned with the doctrine of man. A chastened view of man is emerging, and that is to the good. However, it will be unfortunate if we return to out-dated categories of thought to express newer insights. There is much work to be done in formulating a credible doctrine of man taking our newer understandings into consideration. It is my own judgment that such a doctrine will contribute to a new and creative chapter of the Arminian tradition.

What are some of the elements which would be included in such a doctrine of man? Several might be mentioned: 1) Man's existence and becoming are to be understood in terms of his involvement in a matrix of dynamic relationships; 2) within man are potentialities for both destructive and creative behaviour. Human nature is neither inherently corrupt or inherently good—it is potential; 3) growth, as a Christian, involves a rebirth of the infantile into desire to dominate and be satisfied, a capacity of mature love and the will to create even through suffering. This rebirth involves both divine and human initiative and working; 4) in some areas man is subject to forces and conditions over which he has little control. However, he does have a growth potential and in some areas can initiate change; 5) human nature is characterized by "boundless plasticity"; 6) man is capable of helping create conditions (in himself and in the world) which create a more favorable soil for growth—in which the healing, whole-making, transforming power of God can move in and through man bringing forth newness of life and hope. Man has it in him to be creative initiator as well as passive responder.

The conviction that man can create conditions favorable for God's creative and re-creative action has implications for our theories of preaching, teaching, and counseling. Indeed, from this perspective we do well to re-think the doctrine of the church, recognizing the church as a ministering fellowship, in which clergy and laity alike share a ministering function. The church at its best is a human-divine soil for the coming forth of faith, hope, and love.



# Was Lewes before Philadelphia?

By JOHN N. LINK

**Old documents indicate  
Whitefield's societies were  
set up in 1741.**

**V**ALID HISTORICAL evidence may now be available to displace Philadelphia as the first American city to hear George Whitefield preach. Lewes (once Lewis-Town), Del., stands ready to accept the honor which for years it has claimed. The establishment of societies following Whitefield's preaching would indicate the presence of "Methodist Societies" in America as early as 1741.

The traditional and persistent story told in Lewes that Whitefield preached in that city four days before he reached Philadelphia is corroborated in the pages of an old book entitled, *The Two First Parts of His Life With His Journals* (Revised, corrected, and abridged by George Whitefield, A. B. Chaplain to the Right Honorable the Countess of Huntingdon), and the work is dated June 4, 1756, London. The book came to light during the 220th anniversary of George Whitefield's first sermon in Lewes. Also supporting the claim that he appeared first in Lewes are letters located in the ecclesiastical section of *Some Records of Sussex County, Delaware*, compiled by Dr. C. H. B. Turner, and found on file in the Lewes Zwaanendael Museum.

In preparation for the 220th anniversary of George Whitefield's arrival in Lewes, the pastor of Bethel Methodist Church in that city invited me to preach the anniversary sermon. In preparation I searched the Lewes Zwaanendael Museum for information and came upon the letters. Knowing of my interest in Whitefield-Lewes history a layman placed the above-mentioned book in my hands the morning I was scheduled to deliver the sermon. This was an exciting moment, and I hastily turned its pages.

The letters, uncomplimentary to Whitefield, were written by the Rev. Wil-

liam Beckett, for several years rector of St. Peter's Church, Lewes, from 1721.

In a letter dated June 9, 1740, Rev. Beckett acknowledges materials which Whitefield had sent him. He mentions also that he had heard in Lewes a scandalous story about Whitefield, and said that it had been "... suppressed ... by me and the rest of the Company out of Christian charity, a doctrine which I find you leave out of all your sermons." He then goes on to criticize Whitefield's sermons and refers to him as "you and your crazy followers."

In a letter to Governor Thomas of Pennsylvania Rev. Beckett writes on January 2, 1741. "I have not been there (Lewes) the last fortnight, the weather is so bad. But they have set up a society in my absence. ... They ... meet to sing Psalms and hymns twice a week. There is no harm in the affair, if there is no counterplot. ... But I cannot forbear suspecting that Whitefield and tools have laid down the schemes all over America to draw people to a dislike of our Church doctrine, Discipline, and Government."

The societies mentioned in this letter were obviously organized by the time the letter was written—evidence of Whitefield's work in Lewes before he went to Philadelphia, since the earliest record of a society in Philadelphia is 1767.

But the most important evidence that he preached in Lewes first is found in the book of Whitefield's life and Journals, for many years in the family of Mrs. Eliza D. Robbins, wife of a merchant in Milton, Del., near Lewes.

Information in the book which substantiates the Lewes claim includes these excerpts from Whitefield's Journal: May 12, 1739: "Agreed today for myself and 11 more, to go on board the *Elizabeth*, Captain Allen, to Philadelphia, where I deign, God willing, to preach the Gospel in my way to Georgia, and buy provisions for the orphan-house."

And on Saturday, September 8, the entry reads: "Advanced about 100 leagues this week in our way towards Philadelphia. Boisterous weather most part of the time. ... Had as deep a sense of sin, and my inbred corruptions, as I ever had in my life. ..."

Tuesday, October 30: "... expecting to go on shore this morning. Being near Cape Lopen, a pilot came on board, in whose boat Mr. Seward, myself, and another dear friend, went to Lewis-Town, in order that we might go to Philadelphia by land, and get a house in readiness for my family before the ship arrived at that place. About five in the evening, we landed at Lewis-Town, situated in the southern part of the Province of Pennsylvania, and about 150 measured English miles from Philadelphia. ... We had not been long in the Inn before two or three of the chief inhabitants came and spent the evening with us, and desired me to give them a sermon on the morrow, which I promised to do."

This, of course, was to be the sermon which makes valid the Lewes claim. The next day Whitefield again makes reference to preaching in Lewes when he writes in his *Journal* for Wednesday, October 31: "Wrote some letters, and preached at two in the afternoon to a serious and attentive congregation. Persons of different denominations were present, and as I heard afterwards, were much affected. Some I observed to weep, and the congregation was larger than might be expected in so small a place and at so short notice. After sermon the ... chief men of the place came and took leave of me, and by their means provided with horses and a guide for our journey at a reasonable expense, about five in the evening we left Lewis-Town. ..."

On the following Friday, November 2, Whitefield writes: "Rode near 60 miles without fatigue, and reached Philadelphia before 11 at night. ..."

Saturday, November 3, Philadelphia: "Hired a house ... and was quite settled in it before night. ..."

In his article, *The Three Roots of American Methodism* (TOGETHER, November, 1959), Dr. Elmer T. Clark, of the American Association of Methodist Historical Societies, writes: "The earliest known date of an organized society in Philadelphia is 1767. ... The book from which the above quotes have been taken provides evidence for two historical facts: Whitefield preached in Lewes, Del., four days before he preached for the first time in Philadelphia, and a society existed at Lewes in 1741, 26 years before "the earliest known date of an organized society in Philadelphia" (1767), according to Dr. Clark. This would make the Lewes Society one of the earliest, if not the earliest, in America, and also establish Lewes as the historic spot of the first Whitefield sermon.

*John N. Link, now retired—after 46 years in the Methodist ministry—is living at Rehoboth Beach in Delaware.*



*A steamer plies one of Norway's many winding, mountain-walled fjords.*

Norwegian Official Photo

# OSLO'S

## New Life in the Spirit

**Progress follows  
a struggle in Norway**

By T. OTTO NALL

**A**LTHOUGH Norwegian Methodists, soon to welcome the world to the tenth World Methodist Conference, did not vote on the theme, it is particularly appropriate for them. Especially is this true of Methodists in the capital city, lying at the head of deep-blue Oslo Fjord, in a kettle-shaped hollow that is protected from the winds by pine-covered knolls and ridges. Nothing has protected these people from the cutting winds of political and economic tensions, but Methodists have found new hope and new challenge in their experience-centered faith.

The conference theme, *New Life in the Spirit*, is based on the facts that every Methodist knows because his religion grows out of experience. President Harold Roberts, of the World Methodist Council, has put it well in a booklet that

conference delegates and visitors are now studying. Belief in the Holy Spirit, he says, "is not an isolated article of faith. It is through the Holy Spirit and the light which he affords that we are able to say the Christian creed at all." And this further word is added:

"It is the Holy Spirit of God who leads us into truth, manifests to us the presence of God in creation, brings home to us the redeeming love of God in Christ, assures us that we are in the hands of divine love, enables us to gain the victory over the kingdom of evil in our own hearts and in the life of the world, binds us into an indissoluble fellowship which transcends space and time, and so revitalizes our prayer, worship, and witness that the powers of the age to come, to which all things are moving, break into the life of our own day as a foretaste of what is to be."

The Methodist thousands gathering at Oslo, August 17 to 25, will find *New Life in the Spirit* an exciting theme. In

devotional hours and mealtime conversations, in morning and afternoon addresses and public meetings translated for Norwegian Methodists who will throng the halls, the facets of this theme will be explored.

For example, there are to be presentations on *The Holy Spirit in Biblical Teaching*, *The Holy Spirit in Methodist Thought and Life*, and *The Holy Spirit in Private Prayer and Corporate Worship*. These will be tied together under the sub-theme, *The Lord and Giver of Life*. *The Holy Spirit and Moral Standards* is the climaxing subject in a series on another sub-theme, *The Family Life of the Church*. And another section takes up, *The Church in the Life of the World*, with attention to communicating the Gospel, redeeming the economic order, and reconciling races and nations. There is a final sub-theme, *Methodism in the World Church*, with its obvious connection to *New Life in the Spirit*.

A combination of circumstances have

*T. Otto Nall, former editor of CHRISTIAN ADVOCATE, is now bishop of the Minnesota Area, headquarters in Minneapolis.*



kept Norwegian Methodists close to the ideas of Christian experience with which Methodism began. The new faith, brought back to Norway by travelers to America, won its way only because it satisfied needs not met by the cold and stiff state church. Seekers after God wanted a personal experience, and they found it in the teachings of Methodism. They discovered, as Dr. Roberts has pointed out, both the objective and subjective in Christian experience. Methodism described and extolled God's grace, which is not dependent on our experience, or any other aspect of our living; and at the same time Methodism proclaimed that, by the power of the Holy Spirit, we are enabled to know for ourselves that divine grace in our daily lives.

There were differences and discriminations that amounted to real persecution as Methodism started in Norway. For many years, Methodists had to pay for the support of the state church, in addition to the faith of their choice and allegiance. And only within the last few years have Methodists been permitted to teach in the schools, because religion must be taught, and the religion of Norway is Lutheranism.

These hardships strengthened rather than hindered Norwegian Methodists, who are a determined people. Over a century, with continued help from America, the church grew, not spectacularly but steadily. Then, during the second world war, came the Nazi occupation and new hardships that nevertheless brought Christian growth. The resistance movement was real, and the church had an important part in it. Even after he was taken into custody, Bishop Eivind Josef Berggrav, of the Norwegian Lutheran Church, gave leadership. State church and free church people worked together in the underground. Methodists, Baptists, and some others came together in Oslo. When the persecution of the Jews started, the free churches joined in protest, and their meetings were held in old Central Methodist Church, Oslo. (Delegates to this summer's conference will be meeting in the recently completed new Central Church.)

When the wind-swept and salt-stained port of Molde was bombed and the Methodist church destroyed, Methodists put on their best Sunday clothes and held meetings in a textile factory. When the home for the aged burned at Vadsø, Deaconess Gertrude Halaas saved the



Methodist Information Photo

*Methodism's modern Central Building in Oslo will be the headquarters for the World Conference in August.*

lives of 22 people and was awarded a gold medal by the king. Deprived of electric lights and water the old people were using paraffin lamps. One of them overturned and started the fire.

During those terrible days of Quizling, 37 churches were destroyed, 25 of them within the Arctic Circle. A dozen churches were lost in southern Norway. Many of these were Methodist, but religion undergirded the people during the nightmare of occupation. As in Germany, the horrors of war brought new opportunities for Christian experience.

The Methodist community in Norway now stands at just under 10,000 persons. It is as large as any in Scandinavia, and most of the 80 missionaries going from all Scandinavia to overseas stations are from Norway. Many are in Africa.

Like most of Scandinavian Methodism, the church in Norway is still pietistic and revivalistic. The devotion of the people, ministers and laymen alike, shames the American visitor. Revivalism has not been too successful, and more recently the Scandinavian churches have been adopting the more inclusive aspects of present-day evangelistic movements around the world. (Harry Denman—hatless, even in Norway's winter—has been there.) Methodists have discovered that the best witnessing and winning can be done when they do not withdraw, but when they contact the world.

This new spirit, rather than the Methodist concern for reform and social welfare, is responsible for the new Method-

ist stature in comparison with the dominant state churches—as all religious movements must still be compared in Scandinavia.

Methodism has not tried to change these churches. Our preachers and people have endured past persecution and present discrimination (especially in tax matters) with heroic patience. They have not attempted to force a separation of Church and State in a land where such separation is unknown. And Bishop Odd Hagen, a native of Norway but living at the area headquarters in Stockholm, believes that today's Methodist church can serve as a bridge from the old to something new that has not yet emerged.

In this ministry Methodism in Norway has made much of the Methodist heritage in all places. (Bishop Hagen arranged for the translation of Carter's *The Methodist Heritage* into Norwegian.) Methodists have known the blessed experience of finding new life in the Spirit.

This is true throughout Norway—in Hammerfest, where a church for fishermen is still to be built; in Bergen with its steep streets and Central Methodist Church not far from the busy market; in stately but bustling Stavanger—but it is most true in Oslo. This 900-year-old city with its half-million inhabitants is the kind of place that offers Methodists a challenge. It is the seat of the Storting, or parliament, and Norway's democratic royal family has its headquarters here. The dramatic new City Hall, not far from the docks, symbolizes the fact that Oslo has good, solid municipal traditions at the very center of its varied life.

The presence of a noteworthy university and many cultural institutions—including the controversial Vigeland statuary—makes for an intellectual atmosphere. And the Viking ships, as well as the storied raft *Kontiki*, link the place with its seafaring past and present.

Methodism has several churches in addition to the newly built Central Church which, not inconsistently in Norway, is next door to Pentecostal Hall. First Church stands beside the Methodist Publishing House. There is a deaconess home and hospital across the street from a great old cemetery where Ibsen lies buried. And there, on the outskirts of town, is a Methodist home for children.

In the ranks of all classes in this almost classless society you will find Methodists. And they are seeking *New Life in the Spirit* as they join the Norway that was, with the Norway that is to be.

*Oslo, as it will look to Methodists who will approach the city by jet.*

Vinland Publishing Co. Photo



# Total Abstinence:

# ESSENTIAL for BOARD MEMBERS?

By Chester V. Chambers

*... In nominating and electing persons to [membership on the official board] the utmost care shall be taken that only morally disciplined persons shall be so nominated, with special reference to total abstinence from alcoholic beverages. (Paragraph 207.)*

*The Methodist Church advocates total abstinence for all its members. Those accepting nomination or appointment for any official leadership in the church are expected to refrain from all uses of intoxicating beverages. (Paragraph 2023.)*

IS TOTAL abstinence from alcoholic beverages one of the moral laws written into our universe, or is it a practical social strategy adopted by the church to meet a growing social problem?

The revised wording of paragraph 2023 and the new conclusion of paragraph 207 in the *Discipline* make it essential that we think through very seriously our answers to this question.

There is no biblical justification which says that alcoholic beverages are inherently evil. Moreover, one honestly has to say that Jesus and the early Christians were apparently not total abstainers. The issue as it confronts us in our day was not one they had to face.

But "new occasions teach new duties," and our modern world faces a problem of great dimensions as the social consequences of the use of alcoholic beverages continue to increase. We have sought to discover how the Christian should face this problem, and we have concluded that our Christian doctrine of neighbor-love ought to lead us to total abstinence that we might throw the whole weight of our witness against the use of alcoholic beverages.

We have found biblical sanction for this, not in any commandment which says, "Thou shalt totally abstain from the use of alcoholic beverages," but in such passages as Romans 14: *If our brother is being injured by what you eat, you are no longer walking in love. . . . It is right not to eat meat or drink wine or do anything that makes your brother stumble.* This to me is a powerful argument, and leads me personally to accept total abstinence. Nevertheless, it is an

argument that each Christian must face himself as he determines what effect his witness will have. In short, this is a social strategy that Christians adopt in the belief that in so doing they are less likely to make others stumble.

But since this is a social strategy, and since it must involve a serious decision by each individual, shall we say that we have no room within The Methodist Church, or in positions of official leadership in our churches, for persons who disagree with us? I believe that our church has the right, indeed the obligation, to make pronouncements on what we consider to be the most Christian strategy to meet this problem. Then we have a right, indeed an obligation, to ask our members to study our pronouncements and to face squarely and with prayer what their position should be. Many of our people have never done this. But there are others who have done it, and have come to different conclusions. Are we to say to them, because your Christian conscience does not lead you to the same conclusion on this problem as the position of our General Conference, you are not fit to be a member of an official board of this church?

Of course, one can push this farther back by turning to the *Discipline* and saying that according to the law of our church one who does not become a total abstainer has no right to continue even as a member of the church (paragraphs 95, 969). However, looking at paragraphs 95-97 from the General Rules of the societies we note that this is but one of many things "expected of all who continue" in the membership of the societies. Perhaps we would be expelling members who are not living up to all these qualifications; obviously there would be plenty

of us to be expelled. I have not heard of many expulsions in modern Methodism, though, and I think that is all to the good.

Likewise, I do not feel we should single out one of these rules and say that he who violates it is morally undisciplined and unfit for official leadership. Look at some of the other provisions of the General Rules: We also expect Methodists to avoid evil of every kind, especially such as laying up treasure upon earth; softness and needless self-indulgence; fighting, quarreling, brawling, law suits; the charging of exorbitant interest rates (how about some modern installment financing?); indulging in uncharitable conversations; profaning Sunday by doing ordinary work, or buying or selling; taking the name of God in vain; borrowing or taking goods without a probability of paying for them. Turning to the positive, we expect Methodists to do good of every possible sort, and, as far as possible, to all men, in terms of ministering both to their physical and spiritual needs to avail themselves of the appointed means of grace.

There are also other current social problems on which our church has stated official positions in our Social Creed and in the miscellaneous resolutions following. Some of these, such as race, and peace and world order, are considered important enough, as is temperance, to deserve paragraphs of their own in addition to the references to them in the Social Creed. Is not the attitude our church members hold toward people of other races as vital a Christian concern today as the question of whether they are total abstainers? Is it not also vital that our members "actively and constantly create the will to peace, the conditions of

*Chester V. Chambers is pastor of the Mt. Blanchard, Ohio, Methodist Church.*

peace, and the organization for peace”?

In looking at the standards from the General Rules and the Social Creed, we can note that some deal with external practices while others deal with internal attitudes, though these are interrelated. The people of God have always faced a problem, evident in Jesus' day, because it is easy to legislate concerning the external practices and very hard to govern internal attitudes. As the New Testament Pharisees demonstrated, it becomes extremely easy to attach exaggerated importance to the external practices and neglect the internal attitudes that are really of greater importance.

I am sure that we have in all our churches, and always have had, numbers of people who judge the Christianity of others by their external practices, and in the very act of judging demonstrate an unchristian internal attitude. We have many people within Methodism who seem to feel that they have attained moral perfection because they do not drink, and who tend to look down at those who do. And these people, who cannot show Christian love toward those who do not agree with them, are more dangerous to the church than are those members who drink. Paul also has these words in Romans 14:2, *One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him.*

This feeling of moral superiority is not confined to total abstainers, but may be found in one who tends to absolutize any social ideal in which he believes, be it racial brotherhood or pacifism or something else.

I am sure that all of us have known official board members not total abstainers who exemplified a more Christ-like spirit than some of the abstaining board members. It seems incongruous

that if I had such a layman as C. S. Lewis in my church, I would have to say to him: “You cannot be on the official board of this church because you are not a total abstainer.”

The effect of the proclamation of paragraph 2023, I am afraid, will not be to win converts to our position of total abstinence, but to encourage those who disagree to go to other denominations that do not hold this ideal. Perhaps this is what we want—to get the people who drink out of Methodism.

I wonder if these paragraphs in the *Discipline* are not a logic of desperation that is both unnecessary and unwise. We have a concern that our church leaders shall be good examples—but this involves much more than total abstinence, and the nominating committee ought to be capable of determining who are so qualified. Does this not also evidence a concern that, with social drinking apparently increasing in Methodism, we need some way to keep the leadership of the churches in the hands of those who agree with our historic position? And that perhaps this will increase the percentage of total abstainers in Methodism—by forcing some into this position and keeping out others who disagree?

But are such protective measures necessary? Through the years Methodism has shown an amazing faith in the triumph of truth and right in many vital matters of theology and social thought. While many denominations have tried to protect important Christian doctrines and the moral level of their churches through requiring many affirmations of their members, Methodism has asked of those who come to her only four simple questions. Yet the great Christian truths have not dropped out of our church, and immorality has not destroyed us. The Holy Spirit is still at work within our church. Let us depend on Him to be the final witness to the truth in the hearts of men.

Let us not in our zeal for righteousness make the claim that our church has made an infallible statement on this issue, or we may be closing our church to the guidance the Holy Spirit has to give.

I suggest these conclusions:

1 Let us leave to the nominating committee the responsibility of looking at the total Christian witness of our members in determining who ought to serve as church leaders.

2 If we want to emphasize the need for morally disciplined leaders, let us either expand the list of explicit qualifications or else use the term without any specific references.

3 Let the church continue to proclaim vigorously the position of our General Conference that total abstinence to us seems the most Christian response to the alcohol problem.

4 Nevertheless, let us realize that this is not a moral absolute but a pragmatic strategy to meet a social problem, and that other Christians have a right to disagree with us. Let us realize that we have no justification to say that the use of alcoholic beverages is inherently evil.

5 Let us strive for a spirit of Christian love and mutual understanding between persons of differing convictions, rather than taking steps which will probably result in driving those who disagree with us from the church.

6 Let us continue, through Commitment Day and other means, to confront our people with the serious dimensions of the alcohol problem, and endeavor to get each person seriously and prayerfully to determine his Christian responsibility in this matter. This really should be our primary goal, rather than hoping that everyone will agree with our conclusion, for if the Holy Spirit can have his way in the lives of each one of our members then certainly the best solution will be found, whether or not it is the one we advocate.

#### A COMMENT . . . .

## CHURCH LAW: *A Part of Social Strategy*

By DOUGLAS JACKSON

THE METHODIST Church is vital and dynamic. Every General Conference effects some major changes in the structure and polity of the denomination. Changes in ritual and belief are less frequent, but no less certain. Only the General Rules and the Articles of Religion are specified as standards not subject to revision by the General Conference. (Para. 9) It is not surprising, therefore, to note changes in the *Discipline* in the

paragraphs relating to the use of alcoholic beverages.

During the decade of the 1950s The Methodist Church witnessed a substantial change in the program of the Board of Temperance. During this period the Board of Temperance utilized the best information available about the whole range of attitudes and practices attendant upon the use of alcoholic beverages. It did not hesitate to question the data and

dogma obtained from temperance societies. The present program of the Division of Temperance and General Welfare still retains much that is distinctive of the historic position of Methodism, but it also incorporates many new ideas derived from scientific inquiries. It is safe to conjecture that in the future this agency will continue to interpret Christian responsibility through reference both to Methodism's historic concern and to the latest



pharmacological, medical, social, and cultural data.

During the decade of the 1950s the basis for belief in abstinence shifted for many Methodists. No longer does The Methodist Church declare that the Bible teaches total abstinence as did the *Discipline* during the early decades of this century. Mr. Chambers refers to the doctrine of neighbor-love as a proper ground for his belief in abstinence. Present-day knowledge concerning the high incidence of alcoholism among the users of alcoholic beverages stresses the importance of this care for one's neighbor. The present confused picture concerning the causation of alcoholism also indicates that no one can even be reasonably sure that for him the initial moderate social drinking will not end in alcoholism. Any assertion that one's self-control will prevent the emergence of alcoholism is a declaration of self-confidence inappropriate for a finite creature. Additionally, Methodists continue to accept Wesley's view of stewardship which brings judgment upon expenditures for high-priced beverages.

Although each *Discipline* contains some new material, many items remain virtually unchanged for generations. The section on investigation and trial of a church member is such an old item. Although this section of the law is rarely, if ever, used, its inclusion in the *Discipline* has not been seriously questioned. Some regard this section as having some possible value for an unusual situation, while others see this section as an anachronistic survival. Since restrictive Rule Three in the Constitution requires the preservation of the right of trial for both ministers and laymen, some part of the section must be retained. Within this context paragraph 969 provides for the trial of a member who violates the rules of the church, including those relating to the use of alcohol.

Of relative recent origin is the provision that the nominating committee choose abstainers for leadership positions. (See Para. 207 on p. 12.)

AMONG the miscellaneous resolutions included in the 1960 *Discipline* is paragraph 2023, which replaces a similar request made in 1956. These resolutions are advisory admonitions from the General Conference.

In an earlier era Methodists required abstinence for all members. No special words relative to the use of alcohol were necessary for church leaders since all were presumed to be abstainers. The inclusion of the special word regarding the qualifications of leaders as included by 1952 is a tacit admission that present among the potential leaders of the church are drinking members. (Furthermore, this word may be interpreted as recognition that some who drank alcoholic beverages already occupied roles of leadership.)

This advisory word to the nominating committee came to the attention of the General Conference from the Committee on Temperance. There was no contest relative to its adoption by the General Conference. This was not a hotly debated issue nor one deemed questionable by the legislators for the church. The Committee on Temperance was not empowered to present advisories on race, loan sharks, or peace makers. Similar actions in these fields have so far been impossible because the necessary memorials to the General Conference have not been forthcoming from the churches.

Since unification many new leadership forms have developed within The Methodist Church. New commissions and committees succeed and supplement old patterns of leadership. Even the nominating committee constitutes an innovation for the church in some regions. Each nominating committee needs more—not less—direction in the choice of leaders. Job analyses of the different positions would be helpful for the careful work of a nominating committee. Recommendations relative to character and personality requirements for each position would also be helpful. (The advisory to the nominating committee does not specifically apply to committee memberships, but only to stewards and trustees.)

Not every member is possessed of the skills and/or dedication to serve usefully as a leader in the church. It is a part of the social strategy of The Methodist Church that it choose leaders who will teach Christianity as preserved by the denomination. The church leader does more than function in a specified role; whether he wishes or not, he is a teacher to all those who observe him as a leader. If the church is serious in teaching abstinence, it must regard the teaching by its leaders. (See I.a., Para. 2022.)

The advisory on abstinence for Methodist leaders is not a relic of legalism. The recent word has arisen in a world in which there is scant opportunity for the abstinence position to be presented. Strauss and Bacon indicate that ethical teachings about alcohol are not very effective at all in our present culture (*Drinking in College*, Yale University Press). They also note that the highest incidence of abstinence occurs on the campuses of "dry" church colleges. Furthermore, most students who abstain come from homes in which neither parent uses alcohol. The Methodist Church has mounted a counter-offensive against the pressures from Madison Avenue, Broadway, and the country club. The church needs leaders who are willing to speak against the culture whenever necessary.

Some may use the teachings of the church as an occasion for prudish self-righteousness. Others may endorse the work of temperance so that other important issues may not be considered. Paul A. Carter has shown that a generation

ago some made "Prohibition a surrogate for the Social Gospel." These tendencies are to be decried, but all of them would continue in another guise even if the church remained silent on all social issues. The problems of self-righteousness and self-seeking spring from the human condition—not from the Division of Temperance and General Welfare. Moderate drinkers can be self-righteous over their deliverance from naiveté.

THE church fails in its mission when it uncritically approves the culture. The church needs to train its leaders rather than to choose those trained for leadership by other institutions within the culture. No leader should be chosen whose dedication to The Methodist Church is so shallow that he may transfer his membership unless the rules of leadership are modified for his convenience. In that direction lies the church of Culture-Protestantism. The church in Park Forest illustrates the pattern: "He wanted a useful church, and to emphasize theological points, he felt, was to emphasize what is not of first importance and at the price of provoking dissension. 'We try not to offend anybody,' he explains." (*The Organization Man*, by William H. Whyte, Jr., Doubleday, paper, \$1.45.)

In Park Forest and elsewhere many are offended when the church is nothing more than the rubber stamp for the actions of "the best people." Richard Niebuhr has pointed out that: "It is relevant, however, to point out that cultural Christianity is not, evidently, more effective in gaining disciples than Christian radicalism is. (*Christ and Culture*, Harper & Bros., paper, \$1.45.)

In *The Waist-High Culture* (Harper & Bros. \$4.) Thomas Griffith has observed: "American churches, especially Protestant, increasingly tend to dilute their message and diminish their demands in order to widen their audiences, on the grounds that 'you can't save souls in an empty church.' Many preach a bland good will agreeable to their hearers, with no hard edges of doctrine. I am not convinced that this is the best way to inspire faith: it may be the way to spread a desire for good conduct, but belief must make the demands inseparable from it: not its rigors but its reality is what many in my time have found hard to accept."

The church needs the best leaders it can obtain if it is to proclaim the Gospel. These men must be not only morally disciplined, but also men of great faith responding in love toward God and fellow man.

Douglas Jackson is professor, sociology of religion, Perkins School of Theology, Southern Methodist University, and was a delegate to the 1960 General Conference. He is a member of the General Board of Christian Social Concerns and also serves on its executive committee.

# WATCH THOSE ACRES when your church gets ready to build.

By CLIFFORD HAM

ANY CHURCH BUILDING committee has dozens of questions that need answering before a spade of dirt is turned—even before the architect is hired. The questions that center around "siting" the church shake down into three:

*Where shall we build our new church?*

Should it be a prominent location on a major thoroughfare? Or should the new church be in the midst of residences?

Location on a major highway may be a liability. One church in a Pennsylvania town was built upon what many pastors consider the most desirable site in the community, the intersection of two major streets. But there is a major traffic jam every Sunday, and it looks as though the church may have to tear up its front lawn to provide additional parking space.

Another church I know of is located far to one side of a new development, on a small acreage fronting on a minor street. Yet this church was the first among the Protestant churches in the area to attain a 500 membership. The building is accessible, and the congregation can park on the street without creating traffic tie-ups. Furthermore, a person going to church can cross the street in safety.

Will the church depend upon transients, or regular attendants who are residents of the community? If the church seeks to minister to those who travel the highways, it must be located near them. But if it is to be a neighborhood church it should not seek a highway site.

Should the church be located on a corner? If the congregation chooses a corner location it should buy more than a minimum sized lot. The site should provide adequate ingress and egress from the intersection. Considerable parking space should be available. In some instances a choice interior lot may provide as much visibility and attractiveness as a corner lot, be as accessible, yet avoid traffic problems, noise, and expense.

After acquiring an attractive location, the congregation faces the task of picking an architectural design that will announce the church's message and relevance.

In Levittown, Pennsylvania, where all homes were built on relatively level ground and of the same materials, the

Episcopal church, with its modern steeple and bright colors, breaks the monotony of suburban development and proclaims the mission of the Church.

Of course, the new location must be appropriate to the particular church. Many criteria have been suggested to test the location: distance from other churches, especially churches of the same denomination; avoidance of barriers, such as large parks, railroads, or highways; and adequacy of the population to be served.

*How much land do we need?*

No rule of thumb can determine the acreage any church will need. Methodist church officials suggest five acres as the minimum lot for a new church, and many churches will require more. A few churches may not need more than three or four acres. The optimum acreage must be figured from a combination of factors:

How many seats will be provided in the new sanctuary? What proportion of the congregation will worship on a given Sunday morning? How many worship services will be held on Sunday mornings?

How much space will the Sunday school need? What relation do Sunday-school enrollment and attendance have to church membership? Will provision for Sunday-school classes and activities provide for weekday activities?

How large a fellowship hall will be required?

What other space needs must be met by the new building for administration, for the choirs and music director, for a church library, for storage, halls, toilets?

The answers to these questions will

estimate roughly the square footage of building space required. Not present attendance figures, but maximum anticipated attendance should determine the needs. (Maybe each church should set a maximum membership figure, beyond which it would not seek its own growth, but encourage the establishment of a daughter church.) Only in this way can realistic planning for future growth be undertaken.

Besides building space requirements, parking space must also be considered. More and more municipalities and counties are requiring some ratio of parking spaces to seats in the church sanctuary. These requirements are not only becoming stricter and more general, but court cases are upholding their validity. It is no denial of freedom of worship if a church is refused a building permit because of failure to meet minimum parking standards.

Few ordinances today require more than one parking space for four seats in the sanctuary. The wise congregation will allow up to one space for two seats. Because church parking spaces should be slightly larger than commercial spaces, a good standard would provide 200 square feet of parking space for every seat in the sanctuary.

If other activities of the church attract more adults than the worship services, parking space should be based upon the maximum number of adults expected at any one time. All parking space should be owned by the church, not borrowed from a shopping center. One obvious reason: Too many church activities occur during business hours.

In addition to building and parking space, the present-day church will set aside some open space. Zoning and building regulations are stipulating more land for set-backs. Besides, it is to the advantage of the church to have enough attractive, unused space to provide a beautiful setting for its building. A high standard, but one which a far-sighted building committee will try to meet, is a ratio of four times as much open acreage as the building itself requires.

Because parking areas consume so much space, the building committee will

Approximate Acreage Required to Meet Minimum Standards for Suburban Churches

Anticipated membership	Building acreage	Parking acreage	Open space acreage	Total acreage required
600	0.50	1.0	2.0	3.5 Acres
800	0.55	1.2	2.2	4.0 Acres
1000	0.60	1.5	2.4	4.5 Acres
1200	0.65	1.7	2.6	5.0 Acres
1500	0.75	2.0	3.0	5.8 Acres
2000	0.90	2.3	3.6	6.8 Acres
2500	1.05	2.5	4.2	7.8 Acres
3000	1.20	2.7	4.8	8.7 Acres

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probably ask, "Can the open space be used for parking?" The answer must be an emphatic, "No!" Both types of land use are necessary but different. Clearly, paved parking lots do not enhance the beauty of the church building. With the high standards of open space in addition to generous parking facilities, room for unexpected expansion is allowed and the congregation will not have to park on the church's lawn.

Open space serves several purposes. Carefully landscaped, such an area adds to the beauty of the church. Trees and shrubbery can soften the sharp lines of modern architecture and fit the church into its surroundings. Such landscaping also cuts down noise from highways or a nearby business section. Properly designed grounds can handle drainage, and unite separate buildings into one harmonious whole.

Since many people come to church by car and park in the rear or at the sides of the building, they often enter through a small side door, possibly designed to meet fire regulations and nothing more. The highway entrance of the church, more than likely, was designed to be attractive and imposing, but the entrance most in use should also be made into a fitting approach to worship.

In addition to space for building, parking, and landscaping, a congregation may want additional land for an outdoor chapel, a picnic area, a recreation field for children, or a softball diamond. Accessory uses such as these must be carefully planned in advance.

### *How shall we pick the new site?*

The building committee will carefully examine four criteria for the church site: accessibility, attractiveness, appropriateness, and adequacy. The adequacy of the site, while depending on many factors, will relate primarily to the anticipated church membership. The relationships shown in the accompanying chart will apply to a "typical" church.

There are three important suggestions to remember when considering a site:

1 Set your church's requirements and maintain them. Do not accept free land merely because it is offered. Donated sites that do not meet church standards may become liabilities. Builders generally give away sites for which they have no economic use.

2 Buy all needed land at one time; never assume that additional land can be bought later. Many churches have waited only to have all adjacent land built upon by others.

3 Use the services of qualified architects, site planners, and landscapers. These trained experts will plan for the specific needs of your church. Consult them before you purchase land.

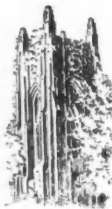
*Clifford Ham is a lecturer on the Church and Urban Development at Wesley Theological Seminary, Washington, D.C.*

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# Books

## of interest to pastors

**The Outsider and the Word of God,**  
by James E. Sellers. Abingdon Press,  
740 pp., \$4.

*Reviewer:* WILLIAM F. FORE is director,  
Department of Visual Education,  
Board of Missions of The Methodist  
Church.

For a growing number of Christians, and especially the more thoughtful ones, there is a vague uneasiness about the church's use of the mass media. Should churches broadcast their services? Is the minister doing his job if he neglects the local radio station? Are denominationally produced television programs doing their job? Is *The Ten Commandments* a religious film? Is Billy Graham really evangelizing through radio, TV, and the press? What is the church press saying through its magazines for the home and through its nation-wide news releases? How can the church break through and communicate to outsiders who may be inside or outside the church?

These are questions James Sellers sets out to answer in *The Outsider and the Word of God*. He does a good job because, instead of indiscriminately blasting the church's misuse of the printed and electronic media, he provides the reader with a set of criteria by which to evaluate Christian use of the mass media.

According to Sellers, the important distinction is between using the media for genuine Christian apologetics, versus merely using it to inform people about church program. Both are important. Unfortunately, most church communicators tend to think they are making a Christian proclamation or apologetic, while actually they are merely grinding ecclesiastical axes, or worse, communicating anti-apologetics.

The trick is to use secular symbols, transforming them so they communicate something about the ultimate nature of things. Too often the church does the opposite. It uses religious ideas and symbols to talk about the trivial and the secular.

Sellers brings, to focus on the problem of communication, the views of an impressive group of recent theologians: Kierkegaard, Barth, Brunner, Heidegger, Jaspers, and Marcel, concluding with Paul Tillich, who supplies the theological foundation for much that follows.

The second half of the book is largely a spelling out of Tillich's ideas on com-

munication. By using concrete examples (*U.S. News and World Report's* "Periscope," Billy Graham's New York Crusade, the 1956 Southern Baptist TV Series, local church news items) Sellers makes his points clearly and interestingly. He criticizes plenty of current Sacred Cows in the church, not in rantings of rage, but in a balanced "why" that is far more devastating.

If the insights of this book were taken seriously (or were even understood) by the responsible leaders in the church's communication fields—including education, press, radio, films, television, publicity, and promotion of all kinds—there would result a revolution in the products of these leaders. In fact, many simply would have to cease doing what they are doing, or change their avowed purposes.

Since the latter is unlikely, we may be thankful for a book which will help Christian pastors and laymen develop their own framework for separating the genuine from the bogus in other people's attempts at Christian Communication—as well as in their own.

**Religion and Mental Health,** A case-book with commentary, by Hans Hofmann. Harper & Bros., 333 pp., \$5.

*Reviewer:* CHARLES WILLIAM STEWART, professor of psychology of religion and counseling, Iliff School of Theology.

This book is one of three volumes which Hans Hofmann, director of the Project on Religion and Health, has brought out in quick succession. The other two books were symposia on *Making the Ministry Relevant* and *The Ministry and Mental Health*. This book, brought together by Professor Hofmann and his graduate students, represents an attempt to fill the need for a pastoral counseling case book. It brings together material from literature like Melville's *Billy Budd* and James Agee's *Death in the Family* with cases reported by pastoral counselors, chaplains, and a few psychiatrists. Some of the cases are more complete than others, but when one recognizes the paucity of clinical material in published form, he rejoices to see this material in one place.

The book is organized into four sections: Personality and Chaos, Personality and Order, Personality and Love, and a concluding essay on pertinent literature in Religion and Health. Part one deals

with the irrational aspects of human life, with both their constructive and destructive possibilities. Adolescence with its storms and stresses, depression with its dark hues and despondencies, and schizophrenia with its splits and dream-like unreality are presented in succession. Part two deals with the attempts individuals make from the time of childhood to maturity to find order and meaning in life. The formation of habits, the moulding of religious expression into ritual and moral code, and the hair shirt of ascetism are studies from case to case. The positive place of structure and dependence upon order in family and community are also pondered. The third section portrays the growth potential of persons and how it can unfold in loving environments, but also how it can be distorted when hostility and retaliation become the common coin of life.

Hofmann introduces each case and raises significant questions for the discussion of students. He is interested not simply in how a pastor might counsel each case, but also in the springs of action in each individual and in what is involved in his attaining not only solace from his illness but salvation from his sin. He criticizes Rogerian counseling as a pastoral technique, arguing that unalloyed acceptance and support do not confront the individual with his estranged condition, nor allow him to respond to the Christian resources of grace and forgiveness available to him.

He rightly points out that the pastor is not a psychiatrist. Furthermore, through the case material he challenges the minister to think through his mediating function as priest and declarer of a saving Word. He shows the influence of Continental theology and existential psychoanalysis in his writing and represents a refreshingly new approach to the relationship of religion and mental health. In the essay on pertinent literature, he guides the reader who wants to follow up certain interests in personality theory, anxiety, sexuality, psychology of religion, psychotherapy, or pastoral counseling. This is excellent criticism, though one might quarrel with his spending more time with Karl Menninger than with Harry Stack Sullivan and Karen Horney. His own biases are present, but one is glad for them.

The purpose of the Harvard Project on Religion and Mental Health is to expand knowledge of the role of religion and psychotherapy in an understanding of human problems. Some writing has tried to transliterate psychotherapeutic language into religious or to reduce the power of religion to the dynamics of psychiatry. One is glad to note that Hofmann is about more basic research and is theologically aware so as to maintain the integrity of religious material and expression. This book should prove very useful to seminary classes, pastoral workshops,

and interdisciplinary meetings between clergy and psychiatrists. My only disappointment is that Professor Hofmann has not written out his position with respect to the theory and practice of pastoral care and counseling more fully. It is to be hoped that he will perform this writing sometime in the future.

**Preaching on the Books of the Old Testament**, by Dwight E. Stevenson. Harper & Bros., 267 pp., \$3.95.

*Reviewer: HOOVER RUPERT is minister at The First Methodist Church, Ann Arbor, Mich.*

Among the books on preaching helps this volume by the professor of homiletics

at the College of the Bible, Lexington, Ky., rates high in any listing. It is a sequel to Dr. Stevenson's 1956 book *Preaching on the Books of the New Testament*. The purpose of both books is "to provide one way among many for a return from the fragmented world of textual preaching to the wholeness of the biblical view upon life and destiny." This reviewer feels that the author has been helpful in this direction.

In his new volume Professor Stevenson takes each book of the Old Testament and applies a formula for presentation. He guides the reader into the biblical book by main ideas and an outline. He then lists the main themes of the book and a key verse or passage. He sum-

marizes in a clear succinct statement the cardinal idea of the book, and then suggests various shapes the preaching outline might take. He concludes each chapter with suggested sermon titles.

If your homiletical conscience bothers you because you have been shying away of recent years from preaching on the books of the Old Testament, here is a book which will arouse that sluggish conscience and force your attention to the unattended. If you are looking for quick, easy, ready-to-preach sermons, look elsewhere. I am grateful that the author has not provided that kind of crutch. Rather he assumes that the man who uses this book will do the digging for himself. There are many handles, rich mines of preaching material, much spade work done for the reader, but he must do his own digging. If you have had trouble finding something you could preach about from Leviticus or Numbers or Judges, for instance, you will find help in this volume. Following the suggestions of the author, you could improve your preaching program this next year and lard it well with biblical material intelligently applied.

**The Future of Mankind**, by Karl Jaspers. University of Chicago Press, 342 pp., \$5.95.

*Reviewer: HENRY E. KOLBE is professor of Christian ethics, Garrett Biblical Institute, Evanston, Ill.*

The precariousness of the times has called forth an avalanche of books dealing with the present threat and promise, the danger and opportunity. Some of these suggest faith and others fear verging on panic. This volume is philosophical after the manner of Plato, in the sense in which the actual issues of human life are pondered seriously and long.

The author is a psychiatrist turned philosopher, with sufficient stature to have become the subject of a volume in the *Library of Living Philosophers*. The *Future of Mankind* was published first in German and received the German Peace Prize at the 1958 Frankfurt Book Fair. Its appearance in English is, therefore, a noteworthy event.

The thesis is familiar, to Christians—the necessity for a basic change in man. For the problems of our time will not be solved by technical changes in political structures and alignments. Nothing less than a renewal of essential humanity will suffice.

The renewal of the human involves a renewal of reason—not mere intellectuality, but the rational wisdom of both the Bible and Plato. Faced with "a choice between two fantasies" (two fantastic possibilities)—totalitarianism or nuclear destruction—man has to face radical questions. The basic issue is the necessity of sacrifice. In language reminiscent of Plato's *Crito*, Jaspers states, "The ulti-

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mate yardstick now, as ever before, [is] not a respect for life as such, but for a life that is worth living insofar as human freedom can make it so. . . . The gate to the future is sacrifice—either the sacrifice of all human existence or the sacrifice of human existential interests, offered to let mankind become truly human."

Is this possible? Some interpreters— theological and secular—say "no." But Jaspers affirms that "the only alternative to despair is faith in man—not in what he is now, not in men, but in what he can be as a human being. . . . If we distrust reason, if we doubt the human susceptibility to reason, we have no faith in man. . . . For reason is the essence of true humanity. . . . The fact that reason is rare in quality and always imperfect, even among philosophers, shows that man's way is hard, not that it is impossible."

The author has warm words for America, which holds "the rudiments of a free world order" in its foreign policy because of remnants here of "the old, pious, morally radical forces." Among America's great men he specifically names Emerson and James, two whom he holds to represent the peculiar genius of this country.

This book contains no political panacea, no blueprint for a new world order, no promise that the new age is around some corner which can be easily turned. This is the same world where the prophets were stoned, where Jesus was crucified, where Bonhoeffer was hanged and Gandhi shot. But behind and above these indubitable facts there is the unactualized potentiality of mankind to become really man—a potentiality which can be actualized only on condition of radical newness—new birth, new life, new reason in man. That means in each individual. The author's clinching sentence is a fit summary for his thesis: "It is true that the whole world will not change even if I change. But the change in myself is the premise of the greater change."

This book is not easy to read. The author's language and reasoning are difficult to follow. Jaspers seeks not to be popular but to be honest, to set forth issues in their complex reality and depth.

**A Nation of Sheep**, by William J. Lederer, W. W. Norton & Co., 194 pp., \$3.75.

Reviewer: EWING T. WAYLAND is editor of the CHRISTIAN ADVOCATE.

If shock therapy could awaken Americans' sense of responsibility for world leadership, and Americans' interest in America's foreign policy, then William J. Lederer's *A Nation of Sheep* would be proper treatment. Lederer with Eugene Burdick offered earlier treatment of this nature in their best seller, *The Ugly American* (W. W. Norton, \$3.75). That book was widely acclaimed and read with

much interest and appreciation. This more recent literary effort by Lederer probes even deeper into the causes of America's leadership not being commensurate with its position in world affairs.

The writer amply illustrates his thesis that Americans are being led around as sheep. He contends that few Americans really know the whole truth about a number of the sensitive areas where dramatic developments have received much attention. He also believes much of the responsibility for keeping the American public in the dark must be laid at the feet of the American people themselves and their government.

The writer also sets forth a number of

specific steps which should be taken to keep American people more thoroughly informed about world developments. He argues that when American people are sufficiently aware of international facts of life then America will act in a far more responsible manner.

Even after discounting some of Lederer's presentation as an overstatement to make his point, one must say that this book represents a substantial contribution to creating a public awareness of America's shortcomings. One could hope that it will have the wide reading it certainly deserves. It would be a mistake, however, to conclude that a wide reading of this book will solve America's problem.

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ADVOCATE

Special Report

THOUGH THE two events are not related, application of the Russian Orthodox Church to join the World Council of Churches was followed soon by arrival in the U.S. of 12 Russian editors. (See *Comment*, June 8, p. 3.)

They are: Boris C. Burkov, chairman of the new news agency Novesty; Victor V. Maevsky of *Pravda*; Aleksei B. Grebnev of *Izvestia*; Aleksandr Vichnevsky of Tass; Victor A. Cheprakov of *Communist* magazine; Daniil Kraminov, editor of *Zarubezhom* which publishes articles from 200 magazines from outside Russia; Aleksei A. Grechukhin of *Trud*; Edward Saratov, press secretary of the Russian embassy in Washington; and five industrial editors. They traveled at invitation of the American Society of Newspaper Editors, with a week's stop in Chicago.

They maintained stoutly that religion in Russia is free and separate from the state, but it has no future in the communist world, they told the CHRISTIAN ADVOCATE.

They were poised, friendly, well-read, and some spoke several languages, but one thing was clear—they know little about Christianity and do not care to discuss it.

"What do I know about it?" asked Maevsky. "I haven't been in a church since I was four." He said the last census revealed the number of people who attend church, but he declined to give the figure. He said Russia has 214 million people, of which 9 million are Communists. In the USSR, religion is simply ignored, neither encouraged nor discouraged. The Russian Orthodox Church could enter the World Council of Churches or not, just as it chose.

Q. How many attend church? A. Some go out of curiosity.

Q. Have you had any special difficulties with the patriarchate?

"Ah, Alexei..." Maevsky threw up his hands. One would surmise there had been differences and that probably the old patriarch had not come out second best. "We don't criticize him, he doesn't criticize us," offered Grebnev.

Mr. Kraminov is sure there are some Methodists in Russia. The USSR has a Committee for Orthodox Affairs, another, with the same powers, for all other religions and called the Committee for Religious Affairs.

Burkov: "We cannot believe in anything unnatural (supernatural). Man and the world were not created by God. Man has no soul."

Q. Where does his dignity and freedom come from? A. From his mind. Mind created a man. My mother lives in a small village and once was religious. Each time I see her I think she believes less than before.

Q. Can a man who expresses belief in God get ahead? A. Maybe, but it's rather strange. Some do—why not? I do not know of one instance in which a man was forced not to believe. The different religions have absolute freedom, anything they want. But Communists will not go to

church. In the 8 million important jobs in the Soviet Union, there are many non-communists. The communist philosophy is wider than any religion.

Ten million Russians are studying English, Burkov reported. There are more than 100 languages, and publications in 68 of them.

Q. Can Russians study Christianity? A. There are many seminaries. You are just not enlightened about the church. They are very active. Many educated people in the U.S. know little about Russian history... even simple things. We don't like to be asked if we have TV sets.

Q. Do you know that the World Council churches are at work throughout the world upholding the freedom and dignity of mankind? A. Yes, of course.

Q. Do you think they are tools of imperialism? A. No.

Q. How do you define imperialism? A. I refer you to the writings of Lenin.

Q. Did not some of Russia's great thinkers, Dostoyevsky, Solovyov, Berdyaev stand for man's freedom? Was not Berdyaev drawn to Marxism, then rejected it for the contradiction between its idealism and its materialism, and did he not want for the whole world a revolution of the spirit? A. Tolstoy and others are being read in Russia today. The full works of Dostoyevsky are now being published.

Through the week in Chicago there were intense discussions, some of them on TV, of Russia's relations with satellite countries and with the free world. Some of the main points brought out:

"We are building our system and will let you build capitalism up."—"You don't understand our proposals on disarmament."—"We are testing our system; we are working on it."—"Many underdeveloped countries are waiting for help from the big powers."—"If you had sold to Cuba, it would be better for us, but you refused."—"We do not have war propaganda in our press. If I (Maevsky) published a map like this in *Pravda* (holding up a clipping showing Russia surrounded by U.S. bases) I would be bitten by my colleagues."

In a more optimistic tone, comments from the group indicated that they are publishing more articles on the U.S. and giving a "wider picture," and that journalist exchanges would improve relations. They like the U.S. and its people, like their jokes, "these lively points of life," know and respect their industriousness, and look to "less ignorance and misunderstanding when we know each other better."

"It is lonely to sit at the bed of a patient who does not want to get well; nevertheless, we must," stated Maevsky.

Mr. Kraminov was interested, in looking through a copy of *TOGETHER*, in the story *Atoms Into Plowshares* [April, 1961], and in two CHRISTIAN ADVOCATE articles. He mentioned translating them for his publication. In his pocket when he left were subscriptions to both magazines.

# NEWS and trends

## Supreme Court Upholds Blue Laws of 3 States

The U.S. Supreme Court has upheld Sunday blue laws in three states, stressing as most important the right of a state to provide a weekly respite from all labor. The 60,000 words of opinions were the second longest decision in recent U.S. history.

Dissenting opinions in the four cases, brought from Pennsylvania, Maryland, and Massachusetts, held that compelling certain establishments to close on Sundays "implicates the state in religious matters contrary to the constitutional mandate." For example, said Justice Potter Stewart, Pennsylvania law compels an orthodox Jew to choose between his religious faith and economic survival . . . "a choice which no state can constitutionally demand."

Lawyers attacking the blue laws, which originated in colonial America, argued that they are religious statutes, and they violate the Constitution.

Chief Justice Earl Warren said it had not been found that the purpose of the blue laws or their effect are religious. They may result in financial sacrifice by those observing Sabbath on other days than Sunday, he said, "but this is wholly different than when legislation attempts to make a religious practice unlawful."

The dissenting opinion said "We make a sharp break with the American ideal of religious freedom as enshrined in the First Amendment."

The Chief Justice also held that it is not discriminatory to permit certain businesses to be open on Sunday, while prohibiting others from selling the same commodities. He said, too, that as presently written and administered, Sunday closing laws are of a secular rather than a religious character, and presently have no relationship to establishment of religion as the words are used in the Constitution.

However, he said, there may not be such a violation if it can be shown that their effect is to use the state's coercive power to aid religion.

Also, if the state enacts a general law within its power, to advance the state's secular goals, it is valid despite its incidental burden on religious observance, added Mr. Warren.



Air Force photo

L. to r., Maj. Gen. Finnegan, Air Force Secretary Zuchert, and Maj. Jorgensen.

## New Book on Chaplaincy

First copy of the newly published history, *Air Force Chaplains*, was given recently to Eugene M. Zuchert, Secretary of the Air Force, by Maj. Gen. Terence P. Finnegan, Chief of Air Force Chaplains.

Author is Maj. Daniel B. Jorgensen, Methodist chaplain and member of the Detroit Conference, who spent nearly three years in research and writing. The book covers 20 years of the ministry of all faiths to airmen, some in "the most difficult parishes ever encountered."

## Freedom Riders Declare They Will Keep 'Riding'

"We will continue our journey one way or another and we are prepared to die," was the sentiment expressed by some freedom riders as many of their number found the end of their ride in Alabama and Mississippi.

"If we get knocked down too often, let's kneel together where we are," advised the Rev. James W. Lawson, in an impromptu "workshop" in the rear of a bus carrying "riders" and National Guardsmen from Alabama into Mississippi.

(Since the latest freedom-riding episode in Alabama, a federal court there has issued an injunction to prevent the riders from coming in in groups and provoking incidents; and the local, state, and county police from interfering with interstate travel of any person, colored or white.)

Mr. Lawson is pastor of the Scott Chapel Methodist Church, Shelbyville, Tenn., and projects director for the Christian Leadership Conference, which coordinates anti-segregation activities in the South. Last year he was expelled from Vanderbilt University for activities in connection with "sit-ins" in Nashville,

Tenn. (See News story, July 21, 1960.)

Dr. Martin Luther King, Jr., anti-segregation leader, has announced a massive campaign to end segregation in Alabama. It will include, he said, a stronger voter registration drive, and determined effort to integrate public schools, lunch counters, theaters, and the like.

"We will seek to mobilize thousands of people, committed to the method of non-violence, who will physically identify themselves with the struggle to end segregation . . . will present our physical bodies as instruments to defeat the unjust system."

Similar actions were being planned by the Nashville Student Non-Violent Committee in Tennessee. Meanwhile, 25 Negro and 2 white freedom riders have gone on trial at Jackson, Miss., in the same courtroom where earlier this year Negroes were convicted for trying to integrate libraries and city buses.

Two "freedom riding" professors from Connecticut Wesleyan University were free on bail at Montgomery, Ala. They had tried to board a bus for Jackson, Miss., along with Dr. William Coffin, University chaplain, the Rev. Gaylord Noyce, and George B. Smith, a law student, all from Yale. The two professors are Dr. John Maguire and Dr. David Swift. Two Negro students in the group chose to remain in jail.

Dr. Coffin said the U.S. Attorney General's office had tried to persuade them not to go South to test bus terminal segregation. He also questioned wisdom of its urging for a "cooling-off" period.

In Atlanta, about 75 Methodist ministers unanimously adopted a resolution asking peaceful compliance with school desegregation there, and public discussion of the question. ". . . we pledge our support to all responsible community leaders toward that end," they said.

## 4,921 BIRTHS—WHEW!

At the North Indiana Annual Conference, reading of a report on the home for the aged at Warren, Ind., came to an abrupt halt with the item—4,921 births for the year.

That's a little unusual, inasmuch as all 350 persons there are over 65.

A quick check showed that the 4,921 babies belong in statistics for the Methodist Hospital in Indianapolis.

Turn to page 22 for the first of the 1961 Annual Conference reports.

In Birmingham, a group of white Protestant, Greek Orthodox, Roman Catholic, and Jewish clergymen met to pledge efforts to re-establish better communications between the races there.

Dr. Roy G. Ross, National Council of Churches general secretary, wired a message to Attorney General Robert F. Kennedy commending him for "courageous and forthright action" in restoring law and order in Montgomery. A similar statement came jointly from the United Church of Christ council for Christian social action, the National Catholic Conference for Interracial Justice, Episcopal Society for Cultural and Racial Unity, American Jewish Committee, the AFL/CIO Industrial Union Department, and the Southern Regional Council.

### AMU Graduates 3 Students

Alaska Methodist University had its first commencement—for three people. AMU is one year old, the first church-related university in the state, and was started with some \$2.7 million in gifts. Most were Advance Specials.

At Grant Hall in Anchorage, AMU President Fred P. McGinnis gave BA degrees to Mrs. Mary Harvey, Mrs. Carmen Elias de Sweets, and John Crowder. Bishop A. Raymond Grant of Portland and H. Conwell Snoke, Division of National Missions general secretary, were the speakers.

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### Bishop Elphick Dies at 88

Retired Methodist Bishop Roberto Elphick, 88, died May 6 in Santiago, Chile. He had preached more than 65 years, and from 1936 to 1941 supervised the work in Panama, Peru, and Chile.

He was born in Chile, son of an English engineer and a Chilean mother. He was pastor of Central Methodist Church, Santiago, and a D.S., and represented the conference at two General Conferences.

### Religion in the Schools

The U.S. public school system is by no means a godless institution, says a St. Paul, Minn., professor after a survey among 4,000 superintendents.

And, the religious influence is greater in areas which are predominantly Protestant, reported Prof. R. B. Dierenfield in a recent issue of *Religious Education*.

Of the replies to his questionnaire, 88 per cent said they have Christmas, 58 per cent Easter, and 77 per cent Thanksgiving activities in the schools. There is Bible reading in 42 per cent; distribution of Gideon Bibles in 43 per cent, and baccalaureate services in 87 per cent.

Only 8 per cent have any public school classes in church buildings, 6 per cent have members of religious orders teaching in public schools. Devotional services in all schools are held in 33 per cent of the school systems, and in some schools in 17 per cent of the systems.

### India-China Conflict Vital

The cold war between India and China is the one major crisis of our times, declares Methodist Bishop James K. Mathews of Boston.

Southeast Asia, and even Africa and Latin America are watching the outcome, he told the New England Annual Conference.

The bishop, who lived and worked in India a number of years, said the great concern is not with brush-fire situations, but in the India-China crisis.

### 'Protestantism Is Flabby'

U.S. Protestantism is flabby and needs slimming and strong self-discipline, claims Dr. Thomas J. Liggett, president of the Evangelical Seminary in Puerto Rico, and partly Methodist-sponsored.

## dates of interest

JULY 17-AUGUST 17—Approved Courses of Study Schools, Rio Grande Conference, at Perkins School of Theology, Dallas, Tex.; and St. Louis Area (C) at Lincoln University, Jefferson City, Mo. Also JULY 26-AUGUST 22 for Western Jurisdiction, at College of the Pacific, Stockton, Calif.

AUGUST 4-11—South Central MYF Workshop, Mt. Sequoyah, Fayetteville, Ark.

AUGUST 4-6—Southeastern Workshop for District Directors, Board of Education, Lake Junaluska, N.C.

AUGUST 6-11—Biennial meeting, Methodist Fellowship of Methodist Musicians, San Diego, Calif.

AUGUST 16-23—North American Eumenical Youth Assembly and National Conference of MYF, Ann Arbor, Mich.

AUGUST 20-25—NCC Chautauqua Conference on the Christian World Mission, Chautauqua, N.Y.

This affluency cripples the church's world outreach, he told the annual convention of Florida Christian churches. Some "whipped-cream" items he cited are church endowment funds, which "show a lack of faith that its members will live up to their responsibility to support the church." Money tied up in investments is desperately needed to help the Church throughout the world, he declared. He questioned the building in the U.S. of luxurious church structures, while scarce funds slow church work in foreign areas, where a simple hall would attract hundreds of worshippers.

Even foreign mission work of U.S. churches "has grown fat on a diet that keeps the missionary as steak-fed as the banker back home." It used to be, he said, that a man and his family would go to live among people the way they lived, staying all his life with no thought of going back home or retiring.

### Look at Church Economics

A minister's salary should not be set so as to anticipate his accepting clerical discounts for goods and services, said a recent NCC-sponsored consultation on church economic practices.

Discounts embarrass the minister and lower the dignity of the church in the eyes of the community, participants agreed, and wedding, baptism and funeral fees should go to the church treasury.

Meeting in Warwick, N.Y., the group agreed that a minister's pay is not a question of "what he is worth"; rather, how much he needs to do his work effectively. The church budget, it was said, should include his transportation costs, professional literature, entertaining for the church, and expense for study and training.

## deaths

JOHN H. F. BOESE, retired member New York Conference, May 22.

CARL BUCH, retired member Central Illinois Conference.

RICHARD BRAUNSTEIN, member New York Conference, May 14.

VIVIAN L. BEAY, retired member North Georgia Conference, May 16.

MRS. FRANK W. CLELLAND, wife of former faculty member at Boston University School of Religious Education, March 9.

MRS. J. T. CRYBY, widow of minister in San Antonio, May 4.

ARCHIE HASKELLE BAUKNIGHT, retired member South Carolina Conference, April 27.

L. A. JONES, retired dean of admissions at Oklahoma City University, April 18.

JOSEPH L. KEELER, retired Methodist missionary who served in northern China 25 years, May 19.

J. WALKER KING, retired member North Georgia Conference, April 22.

SUMNER E. LAFOLLETTE, retired member North East Ohio Conference, February 3.

MRS. SOMMERVILLE LIGHT, widow of member Northern Indiana Conference, March 20.

A. M. QUALLS, retired member Holston Conference, April 1.

MRS. RAYE RAGAN, wife of member Central Illinois Conference, May 25.

HAROLD W. RUOPP, retired minister of Hennepin Avenue Church, Minneapolis, April 29.

HAROLD PAUL SLOAN, former editor of the CHRISTIAN ADVOCATE and minister in New Jersey, New York, and Pennsylvania, May 22.

WYATT AIKEN SMART, retired professor at Chandler School of Theology and one of its original faculty, April 9.

T. W. STODGILL, supply pastor and local elder in Louisiana, April 13.



# ANNUAL CONFERENCE REPORTS

CONFERENCE	STATISTICS (gain or loss)	EXPENDITURES	AMENDMENT XII VOTE	MAJOR CONFERENCE ACTIONS AND QUADRENNIAL ACHIEVEMENTS
Presiding Bishop Host Church and Pastor Date Conference Preacher	a. Church membership b. Church School membership c. Ministerial membership d. Received on Trial e. Pastoral Charges	a. Percentage paid on World Service Apportionment b. Percentage paid on Benevolences c. Property improvements	For Against	
<b>MAINE</b> Bishop James K. Mathews Houlton Methodist Church Gordon W. H. Buzza May 24-28 Margaret Henrichsen	a. + 414 b. -1,161 c. -1 d. 0 e. 3	a. 83.4% b. 83.4% c. \$288,742	For (unanimous)	12.5 percent increase in church membership in 10 years, compared to 6.1 per cent for the State of Maine population. Voted new interboard council, and to turn all camp property over to the conference center commission. Voted support to all in Maine working for inclusion of Jew, Negro, and Indian especially in housing and recreation. Endorsed in principle the Peace Corps plan. Increased pension rate to \$37. D.S. reported only seven young men from Maine churches became ministers in the conference. Accepted \$38,500 goal for U. of Maine chapel.
<b>WISCONSIN</b> Bishop Ralph Taylor Alton First Methodist Church, West Allis. Earl E. Allen, D.D. May 25-28 Dr. Harold Case	a. 2,093 b. -1,916 c. 6 d. 7 e. 2	a. 92% b. 92% plus c. \$1,895,054	149 For 33 Against	Lay activities tithing campaign adopted. Voted a fourth district. Adopted a conference newspaper on a 5-issue basis. Approved expansion programs at Wesley Foundations in Milwaukee and Madison, and WSCS program for Northcott Neighborhood Center, Milwaukee. Set 1963 as first year for conference to use facilities at First Methodist, Milwaukee, and Central YMCA, with view to their permanent use for annual meetings. Established inner city parish, of Wesley, Gardner, Highland churches in Milwaukee.
<b>CENTRAL KANSAS</b> Bishop Eugene Slater Trinity Methodist Hutchinson, Kans. Clarence Borger May 23-28 Dr. R. Marvin Stuart	a. 1,761 b. -4,755 c. 18 d. 18 e. -5	a. 99% b. 99% c. \$2,629,427 (increase of \$ 975,135)	169 For 87 Against	Endorsed Kansas Council of Churches; declared it clear that churches in general and members of the council opposed to communism. Condemned organizations who foster suspicion, antagonism, or class conflict. Approved construction of office building in Wichita for Methodist agencies. \$2,338,800 construction this year in conference, buildings now going up to cost \$2,536,000. Nearly \$925,000 paid on \$2,212,000 goal for Christian higher education. Churches challenged to include \$1.05 per member, bringing Central Kansas to General Conference challenge of \$2.
<b>NORTH ALABAMA</b> Bishop Nolan B. Harmon First Church, Birmingham Denson N. Franklin May 29-June 1 Dr. J. Wallace Hamilton	a. -601 b. 571 c. 19 d. 20 e. 15	a. 535 b. not available c. \$413,358.00	100 For 340 Against	Raised minimum salary to \$3,600. Exchange of districts in evangelism crusade next spring. \$653,398 sent in on current crusade for colleges and Wesley Foundations on \$3,425,000 goal. Commission appointed to study the ministry. Home for aged to open in Birmingham in fall. Pensions raised from \$42 to \$50. Emphasis on organizing local church commissions on Christian social concerns. Handley Hardy of Scottsboro Circuit named Rural Pastor of the Year. Conference voted to meet in 1962 at Birmingham-Southern College.
<b>INDIAN MISSION</b> Bishop W. Angie Smith Southwest District Center, Andarko, Okla. S. Frank Wheeler May 25-28 Howard Bush Charles Simpson	a. 439 b. -344 c. none d. none e. 7	a. 400% b. 96% c. \$120,532	No vote taken not a conference	Adopted pension plan providing for \$20 per service year, first pension for local preachers in the Indian Mission. Will be supported by the General Board of Missions, Board of Pensions, and the Indian Mission. Largest group of local deacons and elders in history of the mission ordained—11 deacons, 11 elders, with 21 licensed to preach.
<b>TROY</b> Bishop Lloyd C. Wicke First Methodist, Saratoga Springs, N.Y. Howard L. Stimmel May 17-21 David A. MacLennan	a. 531 b. -58 c. -17 d. 8 e. 3	a. 94.2% b. 94.2% c. \$552,981	161 For 0 Against	Voiced regret over U.S. involvement in recent invasion of Cuba, and approval of President's determination to keep it from further military intervention there. Voted to urge government to review policy on sending surplus foods to Red China. Denounced House Un-American Activities Committee as un-American. Voted \$6,000 to support Negro minister at Albany inner-city mission. Recommended pulpit exchanges between white ministers and those of AME and AME Zion churches. (Troy Conference has no Delaware Conference churches.) Raised annuity rate \$44 to \$48. Asked study to create revolving fund for church extension.
<b>NEW YORK EAST</b> Bishop Lloyd C. Wicke Grace Church, Valley Stream, N.Y. May 24-28 D. Elton Trueblood	a. 1,076 b. 7,109 c. 11 d. 12 e. same	a. 100% b. 100% c. \$1,203,197	80 For 61 Against	Voted to ask Division of Higher Education to keep financial support from Methodist colleges not racially integrated, and Southern Association of Schools and Colleges to withhold accreditation. Authorized study committee on church extension, city redevelopment and education. First woman, Miss Barbara B. Troxell, admitted to full membership and ordained as elder. Raised to \$5,500 minimum salary for married men. Renewed invitation to Delaware Conference churches. Missionaries from Cuba and Congo urged understanding and prayers for people there. World Service budget to include \$3,000 for a TV and radio worker.
<b>LOUISVILLE</b> Bishop Walter C. Gum Fourth Avenue Meth- odist, Louisville Wade Weldon May 26-29 Bishop Paul N. Garber	a. 1,667 b. -1,014 c. 1.24% Gain d. 7 e. 17	a. & b. 101.25% c. \$630,215	91 For 107 Against	Voted to unite with Kentucky Conference in crusade for \$4 million for more churches, more improvements at three colleges. Paved way to build Wesley Manor, apartments for aged on 30 acres near Louisville, at cost of \$971,000. Expressed willingness to receive Central Jurisdiction churches (there are 9) if and when the Central is abolished, and called on churches to start discussions on race. Complete opposition to any subsidy to private or parochial schools by federal government. Appointed first woman minister, the Rev. Marietta Mansfield.

## news digest

**TWO OF THE LARGEST.** Of the nation's five largest private universities, two are Methodist related. Boston University, with enrollment of 18,977, ranks fourth, and Syracuse University is fifth with 18,195. Three largest are New York University, Columbia, and Temple.

**HELPS SETTLE STRIKE.** A 14-week Columbus, Ohio, strike was settled recently with Dr. Clair M. Cook, a Methodist minister, in a mediating role. Though the interfaith committee he organized was refused official status by the mayor, a company-union meeting was arranged when negotiations had failed, and a three-year contract resulted.

**NEW PUBLICATION.** A new monthly, *Church and State*, has been started by POAU. (Protestants and Other Americans United.) One of the group's officers cited the publication as "... token of the larger role the organization has come to play on the national scene."

**FIRST NEGRO ELECTED.** First Negro president of the Louisville, Ky., Ministerial Association is the Rev. H. H. Greene, pastor of Jones Temple Methodist Church in Lexington Conference (C).

**WINS AWARD.** *The Profile*, student newspaper at Methodist-related Hendrix College, was one of top winners in annual competition of the Arkansas College Publications Association. Coeditors are Carolyn Johnson and Dale Myers.

**WORK HAS STARTED.** Ground-breaking for the new World Council of Churches headquarters building took place June 21 in Geneva, Switzerland. Funds toward its \$2.5 million cost have come from the 176 member churches in 31 countries and areas, and through special appeals. More than \$1.5 million was raised in the U.S.

**GIVE TO SCHOOLS.** U.S. Methodists last year gave more than \$50,000 to 82 of the nation's 135 Methodist schools, according to Dr. William E. Clark of the Methodist Board of Education. Fifty-two schools got more from the church than from their invested funds; 18 of them receiving about \$125,000 each.

### Methodists Meet in Africa

The critical nature of events in Africa, growth of a responsible African church leadership, and need for continuing aid of U.S. Methodists were underscored by 66 world Methodist leaders at a top-level strategy meeting held in May at Elisabethville in the Congo.

President Moise Tshombe of Katanga,

a Methodist layman, was scheduled to greet the meeting, but had been arrested earlier. He was represented by Thomas Tshombe, his brother.

All meetings, of the whole group and the smaller working groups, were presided over by Africans. There were no delegates from Angola, Mozambique, nor Central Congo.

Dr. Eugene Smith, World Division general secretary, reported that young Africans believe the church should have a voice in politics, demanding that missionaries abandon neutral positions to do so. Where the church has been neutral, he said, it has lost the young intellectuals.

Among topics discussed were nationalism, political re-adjustment, racial discrimination, lack of economic progress, tribalism, the challenge of Communism, and resurgence of traditional ways and non-Christian religions.

### Report on Membership

Church membership figures reported by 33 annual conferences show a total net gain of 20,231 for the year.

Of the 33, 25 had gains, 8 had losses. Several which usually have the largest increase have not reported as yet, said Dr. George H. Jones of the General Board of Evangelism.

Largest gains reported to June 1 are: Oklahoma, 6,875; Ohio, 4,721; New Mexico, 2,828; New Jersey, 1,946; Central Kansas, 1,761; Louisville, 1,667; Peninsula, 1,553; Northwest Indiana, 1,233; and Oregon, 1,022.

### Bishop Stockwell Dies

Methodist Bishop B. Foster Stockwell, elected last August by the Central Conference at Lima, Peru, died June 5 in Buenos Aires.

He was for 35 years president of the Union Theological Seminary there, and had resigned so that a native South American could take the post. He came from a well-known missionary family, was a leader in the ecumenical movement, and was a prolific writer in Spanish.

### Go Away Hungry

Ministers and laymen on the Baltimore Conference Board of Christian Concerns were refused service in a Laurel, Md., restaurant because one of them is a Negro.

She is Dr. Flemme Kittrell, chairman of home economics at Howard University. The group had been assured by telephone that a racially integrated group would be served, but were refused when they got there. They stayed for the time it would have taken to eat a meal, gave what they would have paid for it to the Congress of Racial Equality, and went back to their meeting hungry.

One newspaper expressed regret that

"public embarrassment and humiliation should be inflicted on a distinguished educator and churchwoman merely because of the color of her skin."

### NCC Selects Question 7 Film for Box-office Support

The National Council of Churches general board, in semi-annual session at Chicago, approved the Lutheran-produced *Question 7* as the first film to receive its all-out support at the box office.

It will be commended to the churches by the Broadcast and Film Commission, which also will suggest that local theaters be approached in the matter of showing it.

The professionally produced film shows communist persecution in a small East German town, and how a Protestant pastor and his son meet its challenges.

In other actions, the board asked churches to review their stands and practices on immigration, and heard reports that Protestant churches in Indonesia and Angola are in grave difficulties.

"The plight of Christians caught in revolutionary struggles in other lands is the problem of all of us," said Dr. Alford Carleton, policy and strategy chairman of the NCC Division of Foreign Missions.

The National Council received the Outstanding Citizenship Award from the American Heritage Foundation.

### Nehru Changes His Mind

A heartening "change of mind" by India's Prime Minister Nehru was reported recently.

"Yes, I have changed . . . I believe the human mind is hungry for something deeper in terms of moral and spiritual development without which all material advance may not be worthwhile. . . . That there is a divine essence in the world, and that every individual possesses some of it and can develop it, appeals to me."

He is thus quoted in a book *The Mind of Mr. Nehru*, being sold in India, and he refers to need of spiritual solutions for some problems. Though it is said that he upholds rights of all religions in India, he has long been one of the world's most articulate critics of religion. (See *Special Report*, June 8.)

Mr. Nehru recently appealed to Hindus for treatment of Christians, Moslems, and other minority groups. "The minorities are our own people," he told them. "They must have full opportunity." He was speaking in Bhopal, the city in which a 1956 investigation was started by the Indian government on charges that Christian missionaries were carrying on anti-Indian activities. It recommended that they be stopped from coming into the country and that mission properties be taken.

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